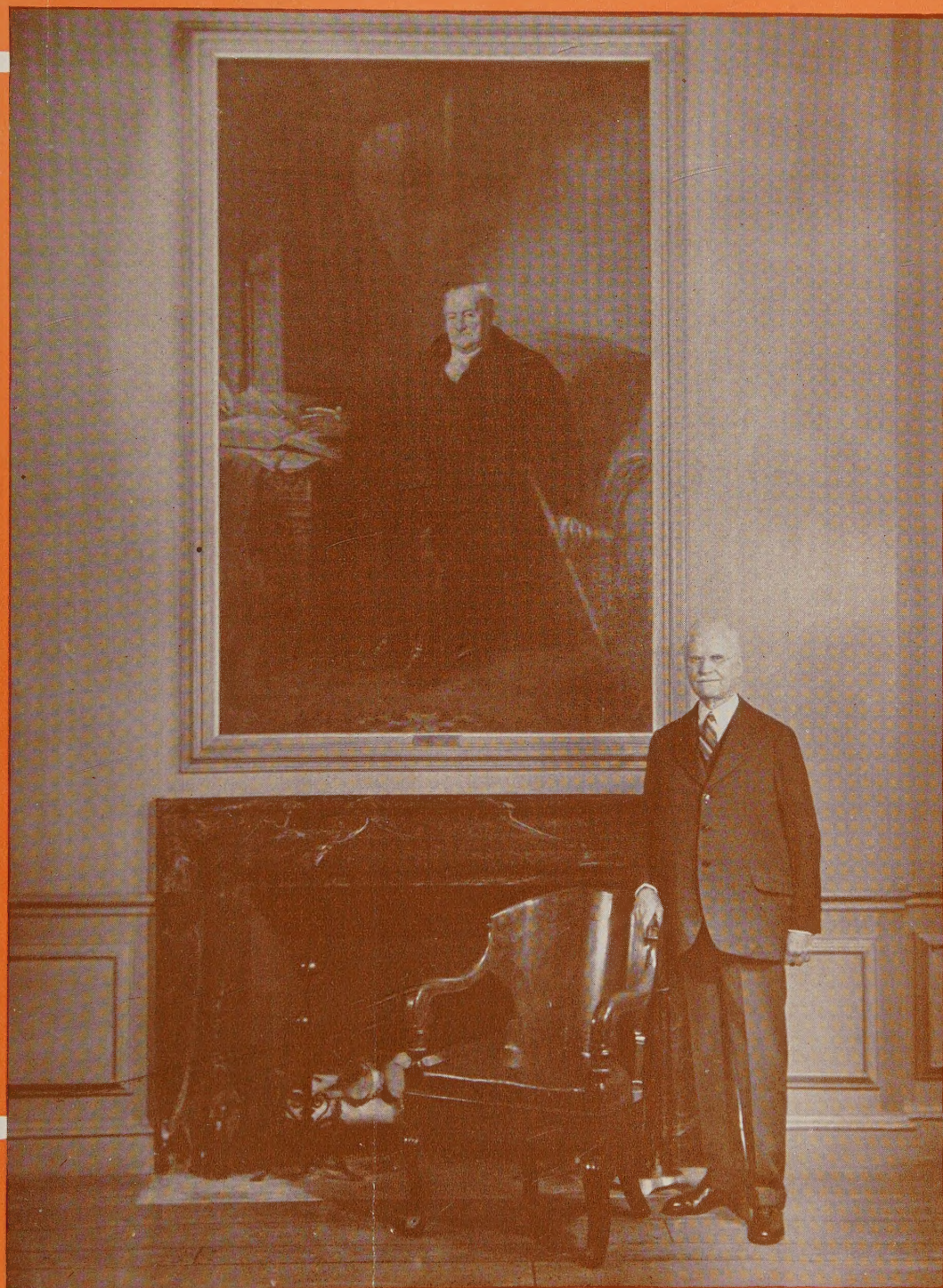


BIBLE SOCIETY RECORD

MAY 1941

Vol. 86, No. 5



John T. Manson, President of the American Bible Society, stands in the Board Room at the Bible House before the portrait of the Society's first President, Elias Boudinot

*Commemorating the 125th Anniversary
of the Founding of the Society*



AS IT HAPPENED THROUGH THE YEARS

- 1814** On August 30 the New Jersey Bible Society passed a resolution to investigate the prospects of forming a national Bible society.
- 1816** On January 31 Elias Boudinot, president of the New Jersey Bible Society, called a convention of local Bible society representatives to consider the formation of a national society.
- 1816** The convention assembled, on May 8, in the Garden Street Dutch Reformed Church, New York City. On May 10 a constitution for the American Bible Society was approved, and Managers elected; on May 11 Mr. Boudinot was elected the Society's President; on May 13 in the New York City Hall these actions were ratified, and pledges of support given.
- 1816** The American Bible Society began, November 16, to issue from the press an edition of 10,000 copies of the Bible.
- 1818** The Society printed its first Scriptures for the Indians—the Epistles of John in the Delaware language.
- 1820** The Society had distributed the Scriptures in nine languages—English, Delaware, Dutch, French, Gaelic, German, Mohawk, Spanish, Welsh.
- 1822** The first Bible House—115 Nassau Street—was dedicated. A grant of \$1,000 to the Serampore missionaries in India initiated the work in Asia.
- 1829** The Society undertook the first of four campaigns (the others began in 1856, 1866 and 1882) to supply a Bible to every destitute home in the United States.
- 1831** The Bible House was enlarged to house eight steam-power and twenty hand presses.
- 1833** Work was begun in China with a grant of \$3,000 for Dr. Robert Morrison's work.
- 1835** The Society began its service to the blind.
- 1836** The first permanent Foreign Agency was established—in Constantinople.
- 1841** The Society was incorporated under the laws of the State of New York.
- 1843** The Society enrolled its first Annuitant. The first issue of the *Bible Society Record* appeared in November, continuing "Extracts from Correspondence" issued since 1818.
- 1850** The Society had printed the Scriptures in 26 languages, and distributed them in 33 more—a total of 59.
- 1853** The Society moved into the new Bible House at Astor Place, its headquarters for eighty-three years.
- 1861–65** There were issued in the United States 5,297,832 volumes of Scripture, most of which were New Testaments for soldiers fighting on both sides of the Civil War.
- 1864** The first permanent Agency in South America was established at Montevideo.

(Continued on inside back cover)

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Volume 86

May 1941

Number 5

“Just Begun”

By ERIC M. NORTH

THE Society has had one hundred and twenty-five years of history, but it's only just begun,” remarked President Manson to one of our staff.

When the president of a society can casually make such a remark and be supported by the attitude of every element in it, there must be at its heart a far-reaching purpose, some long-enduring convictions. All the years of the Bible Society such convictions have been shared by everyone from the founders of 1816 to the supporters, staff, and Managers of 1941. These convictions are very simple, but reach far beyond the furthest horizon of our present world. They have been stated in many ways in the diction of many generations. What are they?

This Society is convinced—to use the words of St. John's Gospel—that “these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” The very fact that here, in the Bible, is the indispensable record of Jesus Christ, the one Person able to redeem any man, woman, or child, and to save humanity itself, makes it imperative that the Scriptures be brought to every human being in the world in the language he understands. It is this imperative that is the living, driving force of the Society's life.

And this imperative has suffered and can suffer no slackening with the years. Any thought that the striking advances of the decades have brought us far along in the achievement of the task, is simply ignorant optimism.

On a “calculated guess,” considerably less than one fifth of the people of the world actually possess the Scriptures. The issues of the principal Bible Societies appear large—a million and a half of Bibles, two million Testaments, and nearly twenty million Gospels and other portions annually. The production of other Bible Societies and commercial publishers might bring the total to twenty-nine or thirty million copies of Bibles, Testaments, and Gospels

or other portions. Some three fourths of these, however, are single Gospels in paper covers, designed to be sold for the minimum coin, immensely useful in spreading knowledge of the gospel and arousing desire for more, but impermanent in form and inadequate for long-continued use. Furthermore, a proportion of the total distribution inevitably consists of the supply of additional copies or the replacement of copies worn out or lost by those already reckoned as possessors. Thus the annual distribution of thirty million Scriptures does not mean that thirty million people each year come into the retentive possession of the Scriptures for the first time. Far less than that number is the probability. Suppose it were twenty million—a generous estimate. Confront this with more than 600,000,000 literate persons without the Scriptures, and 600,000,000 more not yet literate, though of literate age and rapidly being transferred to the literate group. Confront it also with the world's annual increase of population of some 15,000,000. The Scriptures are in the languages of perhaps all but a tenth of these millions. The Bible Society's task is to see that they have the chance to have them.

Even in the areas where the Bible is best known, and where churches are numerous enough to make its publication a profitable undertaking for commercial publishers, its distribution is by no means as universal as we assume. Take the United States and Canada, Europe, Australia, and New Zealand—a combined population of some 630,000,000, with an estimated annual increase of perhaps 6,000,000. In this area the distribution of all agencies combined is estimated to be about 11,000,000 copies, and again 7,000,000 of these are in the form of the little single Gospels. In other words, even here the distribution of Bibles and Testaments is not keeping pace with the growth of the population.

When we turn to the world outside of the United States and Canada, Europe, Australia, and New

President Manson Says—

"If we could have attended the first meeting of the American Bible Society, we should very likely have heard the President, Mr. Boudinot, say that the task of supplying Bibles to those who did not have them, would require a substantial sum of money, but that he had faith to believe it would come.

"That faith and the response to it have been continuous, until today those of us who celebrate the one hundred and twenty-fifth anniversary of the Society can say his declaration was not in vain. So we are in the same position as were our fathers at the first meeting: we must courageously face the same situation. Is our faith sufficient for the present emergency?"

Zealand, we face the great populations of Asia, Africa, Latin America, and the islands of the Pacific. Here the Bible Societies are, with almost no exceptions, the sole publishers and distributors of the Scriptures. The combined annual circulation by the Bible Societies in these areas was approximately 17,000,000 copies, of which some 15,000,000 were single Gospels and other single parts. This over against a population of some 1,400,000,000! Here the distribution of Bibles and Testaments is less than one third the annual increase in population. The circulation of Gospels and other single books might catch up, statistically, with the total population in one hundred and sixty years, without allowing for increase in population.

The translations into a thousand languages are a priceless resource, indispensable to the world's advance. But they are of effect only when they are distributed. They are steel in the mill, but not yet rails laid on the roadbed. Unless the rails are laid, wisdom and truth can not go forward. They are seed in the granary; not until the seed is sown, can there be any hope of harvest. This is why the work of the Society has only begun. In it lie the hope of countless millions of humble despairing folk and the possibility of the saving of the world from bitterness and destruction.

The grave crises of recent months bring multiplied evidences that the position of the United States in respect to resources and security is soon to be greater than that of any country in the world. From it must therefore flow in *superlative degree* those influences that make for peace and security throughout the world. The capacities of the constructive forces in some great nations to the east of us are being greatly reduced; in other great nations to the west of us and in the Southern Hemisphere they are hardly developed. Armaments and sea power are not the last word in security. The last word in security for mankind is the universal sharing of the ideal and the faith Jesus Christ set before men. No nation is better able by its material resources to send that ideal and faith into every city and village and hamlet of the world than is America. But is she spiritually able? America can become spiritually able if all her citizens come to know, to have, and love the Bible.

The challenge thus comes to the members, the

Managers, and the staff of the American Bible Society to face the tremendous responsibility and the amazing opportunity that are theirs as we turn from the first one hundred and twenty-five years.

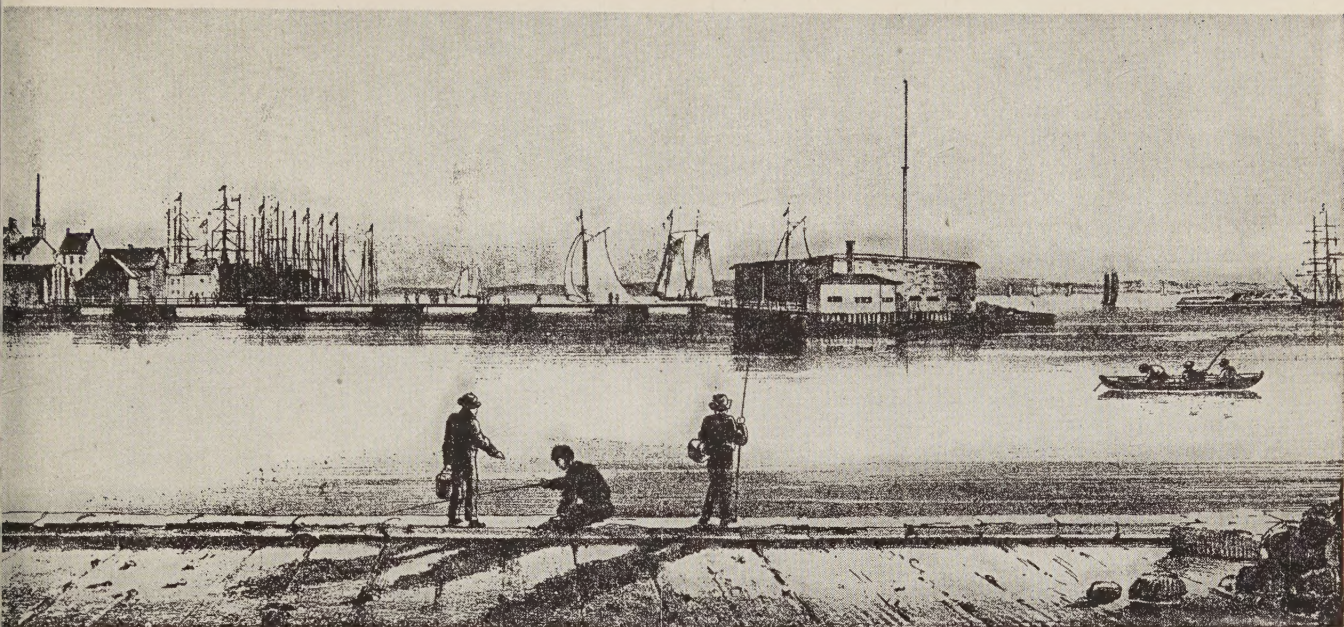
We must explore carefully and thoroughly every measure that will make funds go farther, translators more skilled, Scriptures more attractive to readers, colporteurs and distributors more apt in persuasion. We must be made able to enter the open doors of opportunity and need more swiftly and fully. We must vigorously take up the load of our sister Societies in Europe at any point where they are compelled to lay it down. The work of every one of our Agencies could be productively doubled in a few months, had we the funds; this must be done.

To achieve this, first of all we must vastly increase knowledge and appreciation of the Society on the part of Christian people and the general public in America. We must win hundreds of thousands of new friends. We must develop in them conviction that will lead to far greater support. Think of it,—from living donors in the United States, with all its vast resources, less than \$300,000 a year to spread throughout the world the one book that contains the power of saving humanity!

Faith, hard work, cooperation, the joy of sacrificial endeavor, and belief in the invincible power of Jesus Christ can do far more than we can foresee. Let us press forward with all our strength.

When the man with the Book meets the man without the Book, the Bible Society's ultimate purpose is served.





The Hudson River water front as it looked at the time of the founding of the American Bible Society

1816

A glance at those conditions and impulses that brought the American Bible Society into existence one hundred and twenty-five years ago

By JAMES OSCAR BOYD

FORTY years had passed, in 1816, since the Declaration of Independence was signed; only twenty-seven years since the Constitution had been adopted and the first President inaugurated. Yet, in that brief period two wars had been fought. The national domain had been more than doubled. Its population had grown from between two and three million to somewhat over seven million.

When the second war with England ended in 1815, the eyes of all Americans, even of those living on the Atlantic seaboard, were turned westward. Napoleon's long domination of the Continent of Europe was over. Out of that continent poured a vast emigration of those for whom the long struggle between France and their homelands had loosened ancestral bonds, leaving them the more free to heed the call of the New West, the land of boundless extent and opportunity. And into the real West,—first the lands between the Alleghanies and the Mississippi, but soon also the vast plains of "Louisiana,"—in spite of Indians, privations and magnificent distances, swept this flood of humanity, not only direct from the countries of Europe, but also from

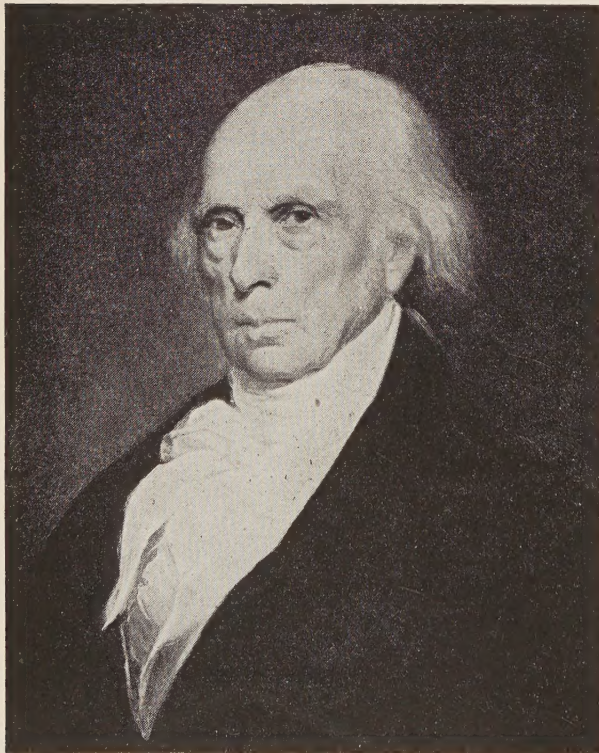
all the old Colonies—the thirteen original states.

Soon the settlers west of the mountains were clamoring for admission of their respective areas as new states, on a par with Virginia, New York or Massachusetts. By 1816 five such states had added their stars to the flag. But so massive had become the pioneer movement by that time, that, in the five years from 1816—1820 inclusive, five more new states were admitted—as many as in those preceding twenty-five years; and, it should be added to complete the picture, as many as a third group of five states that were admitted in the following twenty-five years. Indeed, 1816 began a half decade into which were crowded many of the beginnings of the America-to-be.

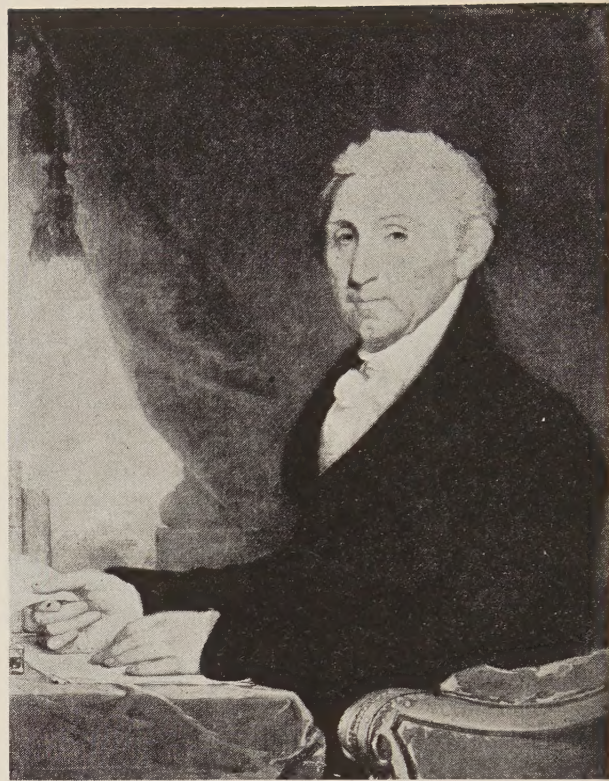
It is not the war years, on which historians are wont to dwell, that afford the richest seed plots for future harvests—economic and cultural. It is rather such periods as the administration of James Monroe (1817—1825), known ever since as the "Era of Good Feeling," that are most likely to witness the birth of just such movements as the one that brought the American Bible Society into being.

Great emphasis is now being laid—notably by James Truslow Adams in his “Epic of America”—on the part that America’s frontier has played in all its growth. Certainly, to neglect the frontier when estimating the forces that brought forth this continental Bible Society in 1816, would be to overlook what the letters and speeches of its founders prove to have been their chief concern. Their task was most closely woven with the task of so-called “home” and “foreign” missions, as the American churches girded themselves for world evangelization. In fact, Samuel Mills, leader of that little group of young men who are fairly regarded as the founding fathers of American missions, made extensive trips to the frontier in the interval between his graduation from Andover (1812) and the organization of the American Bible Society.

These events are justly linked in a chain of cause and effect. For it was what Mills found, on those trips, and reported to the churches, concerning the lack of Bibles in the homes—especially the frontier homes—of the young nation, that led directly to Mr. Boudinot’s call for a nation-wide Bible Society to meet the need. In oft-quoted words, Mills sought to arouse the Christian people of the seaboard states to the appalling need in the West. “The whole country from Lake Erie to the Gulf of Mexico,” he wrote, “is as the valley of the shadow of death.



James Madison was President when the Society was founded



James Monroe was elected President the same month which saw the Society's first issue of Bibles—10,000 of which appeared on November 16, 1816

Only here and there a few rays of gospel light pierce through the awful gloom. This vast expanse of our country contains more than one million inhabitants. The number of Bibles sent them by all the societies in the United States is by no means as great as the yearly increase of the population. The original number of people still remains unsupplied.”

At the very time when first Mills’ fellow-students for the ministry at Andover, and then the churches of Massachusetts and New England, were organizing to face the world’s need of the gospel by going overseas for service, and by sustaining that service from the home base, many communities were establishing Bible societies within their bounds—by cities, by counties or by states. Each was meant to serve its own region and, so far as faith and funds determined, the destitute parts beyond. But it was the *manifest gap* between the sum total of the utmost all these local organizations could achieve, and such dire and wholesale Bible destitution as Mills’ words reveal, that swept away the doubts, the jealousies, and the narrowness of vision which Boudinot’s call combated and finally conquered.

Such are the backgrounds, secular and ecclesiastical, of the figure “1816” in that world into which in that year the American Bible Society was born.

A Century and a Quarter of Unbabeling Babel

The story in barest outline of the amazing work which the American Bible Society has done in giving the Scriptures to the peoples of the world through aid to translators and pioneer publishing

DURING these one hundred and twenty-five years the Society has become sole publisher of the Scriptures in sixty-five languages. Of these, twenty possess the entire Bible. They are:

Bicol (1914)*	Ilocano (1909)
Bulu (1940)	Nauru (1918)
Cebuan (1917)	Pampangan (1917)
Chinese, Hinghua (1912)	Panayan (1912)
Chinese, Shanghai (1908)	Pangasinan (1915)*
Chinese, Soochow (1908)	Samareño (1937)
Dakota or Sioux (1879)	Siamese or Thai (1896)
Gilbert Islands (1893)	Modern Syriac, (1852)
Hawaiian (1839)	Tagalog (1905)*
	Tai Yuan (1927)
	Tswa (1910)

The entire New Testament has appeared in seventeen additional languages:

Benga (1871)	Mortlock (1883)
Cakchiquel (1931)	Mpongwe (Omyènè) (1893)
Cherokee (1858)	Muskogee (1886)
Cheyenne (1934)	Nyore (1936)
Choctaw (1848)	Ponape (1887)
Ibanag (1911)	Ragoli (1928)
Mam (1939)	Tai Lu (1933)
Marshall Islands (1885)	Tetela (1938)
Miskito (1905)	

In some of these languages the earliest editions of larger or smaller portions were published by mission presses or by other Bible societies, but they are included, because the only editions now available are those published by the American Bible Society.

After deducting the thirty-seven items on the two lists above, twenty-eight languages remain in the total of sixty-five first mentioned. These are the languages that possess one or more books of the Bible, but less than a Testament. Of course, most of the tongues listed above passed through the stages of having at first only a single Gospel, and thereafter, generally by slow degrees, acquiring a whole New Testament or a whole Bible. The same will

doubtless be true of some, at least, of the twenty-eight which today are in the relatively incomplete stage of "portions."

Although none of the major languages of mankind appears in the above lists, there is a second group in which the Society has made a great contribution in collaboration with others. On this roll appear several of the leading world languages.

The Arabic, for example, is spoken from Morocco on the Atlantic Ocean to Oman on the Indian Ocean, and is read even more widely, because it is the sacred tongue of all Moslems. The Van Dyck Version of the Bible in Arabic, sponsored chiefly by the American Bible Society, has for more than a half of these one hundred and twenty-five years been the spiritual food of Arabic-speaking Christians and their "sword of the Lord" in the spiritual struggle

Rev. Eusebio Quebral, a member of the Ilocano Old Testament Revision Committee (Philippine Islands), tests out the new text on a neighbor



* Originally published by the British and Foreign Bible Society, but since 1918 exclusively by the American Bible Society.



Kenya Colony is now in the war zone. The Nyore people who live there received their first New Testaments in 1936. The missionary here unpacks the first copy

to free captive souls from a Christless revelation. The Arabic New Testament in this version appeared first in 1860, and the whole Bible in 1865.

Where are there greater masses of men capable of understanding a single printed language medium than in China? It is ground for humble gratitude to God that this Society has borne its full share in the production, as well as in the distribution, of the Chinese Bible. As early as 1833, the Society entered this field by sending \$3,000 for the work of Dr. Morrison, who, ten years before, had translated the Bible into High Wenli, the classical literary language of China. In addition to the dialects in which it has been the sole publisher, the Society has had a large share in the publication of the Wenli Scriptures through its issuing of Bishop Schereschewsky's Easy Wenli Bible of 1902, and its part in the preparation of the Union Wenli Bible of 1919. There was similar collaboration in the publication of the Scriptures in Mandarin or Kuoyü (the language of the people), extending from the printing of St. John in 1864 to the excellent Union Version of 1919, and in the translations into the colloquials of Canton (Bible, 1894), Foochow (Bible, 1884), and Ningpo (New Testament: American Bible Society, 1868; Bible: British and Foreign Bible Society, 1901).

In Japan, too, with its teeming millions, the American Bible Society has been a full partner with workers from other lands, in the preparation, publication, and dissemination of the "Standard Version," which first appeared in 1887—the New

Testament having since then been revised in 1917.

For the lands scattered over four continents and many seas where Spanish and Portuguese are the vernacular, the Society, in union with others, has contributed largely to the interpretation of God's Word through the Moderna Spanish Bible, the Hispano-American New Testament, and the Brazilian Portuguese Bible. Besides, the same reading public has been served by the publication through this Society of the De Valera Version of the Spanish Bible, and the D'Almeida Portuguese text.

At this moment, almost within sound of the guns and bombs of Balkan battlefields, the presses of Istanbul are running off the sheets of the revised Turkish Bible, joint product of the British and Foreign and the American Bible Societies.

In fact, there are no less than seventy-nine languages into which the Word has been rendered, which belong to this category of the cooperative ventures of faith. Whether for many millions or for comparatively few thousands, all of these alike testify to the devotion of the Bible's friends in different lands, and to the unity that can bring all such friends together in a cooperation less often seen in the other branches of missionary service.

If there were space here to tell of each of these projects separately, a great variety would appear in the point at which the missions concerned first sought the aid of the Bible Societies in their long task. Sometimes the part this Society has played began with the publication of what the missionaries had already completed in manuscript. But very often aid has begun during the course, or even at the initiation, of the work of translation or revision of the text. Thus, by means of financial assistance given the translating missionaries and their native helpers; by guidance given them in solving the inevitable problems that arise in rendering the Word into a tongue but newly taught to speak "the things of God"; and through constructive criticism aiming at utmost fidelity to the originals and at consistency amid diversity;—in all such ways that debt has been paid, which the American Bible Society owes to the devoted band of missionary translators.

In conclusion, it must not be forgotten that as a purveyor of God's Word to the peoples of all lands where it is at work, the Society has done an almost immeasurable sum of good in putting into circulation, by sale and donation, millions of copies of the Scriptures, in one hundred and ten other languages, with whose production it had nothing to do. It bought the books where it could find them and passed them on to where they were needed, generally at large financial loss. With these one hundred and ten included, the total roster of languages mounts up to 254, in which the American Bible Society has functioned in some phase of its fruitful labors of one hundred and twenty-five years.

The Bible for the Blind

By S. RUTH BARRETT



Miss Madie Woodbury
with her Line Letter Bible

WORK for the blind began in 1835, when the Society made a grant of \$1,000 to Dr. Samuel G. Howe, pioneer worker in developing some form of printing that could be read by the blind. This eventuated in the publication of the Bible in raised roman letters—the Line Letter system. Thousands of volumes were distributed in this system before the printing, in 1894, of the Bible

in New York Point, a raised-point system invented by Mr. William B. Wait.

For a number of years, New York Point was the system used in the schools for the blind, and it is still enjoyed by many blind persons today.

In 1911, distribution of the Scriptures in American Braille was begun. At first, only the New Testament was issued—the Old Testament being completed in 1913. Plates for this Bible were presented to the Society by the Missouri School for the Blind.

In 1919, when the soldiers, sailors, and marines blinded in the World War, were being taught Revised Braille, the Society began work on the publishing of the Scriptures in this system, which is the most widely read system by the blind today.

For those unable to read any point system, the Society has been supplying since 1903 the Scriptures in the Moon, which is a raised modified letter.

And for those who find it difficult to read any embossed system, the Society provides the Scripture Talking Book Records. This service was begun in 1935 with the production of the Society's "Small Volume of Scripture Passages" on two records.

Continuous efforts to simplify, condense, and improve embossed printing have meant that, as each system supplanted another, the blind had to begin all over again, if they would read current literature; and books embossed in former systems were of no value to new readers taught the new systems. Of course, this greatly multiplied the work and expense of the Society.

As the cost of embossed volumes is far beyond the means of the average person, the Society has always supplied them to the sightless at a specially

low price. For the past several years, all embossed Scripture volumes have been offered to the blind at 25 cents each, plus a small amount for postage; and when a person is unable to meet even the special price or has no one to help him meet it, a full donation is made. The difference between the cost price and the special price is met through contributions to the Society's Blind Fund.

The Society has also published the embossed Scriptures for the blind in foreign lands—the Bible in Japanese Braille, portions in Spanish and Portuguese Braille; and has shared in the distribution of embossed Scriptures in many other languages.

From 1835 to the end of 1940, the Society has distributed, at home and abroad, over 150,500 volumes in 28 languages and systems.

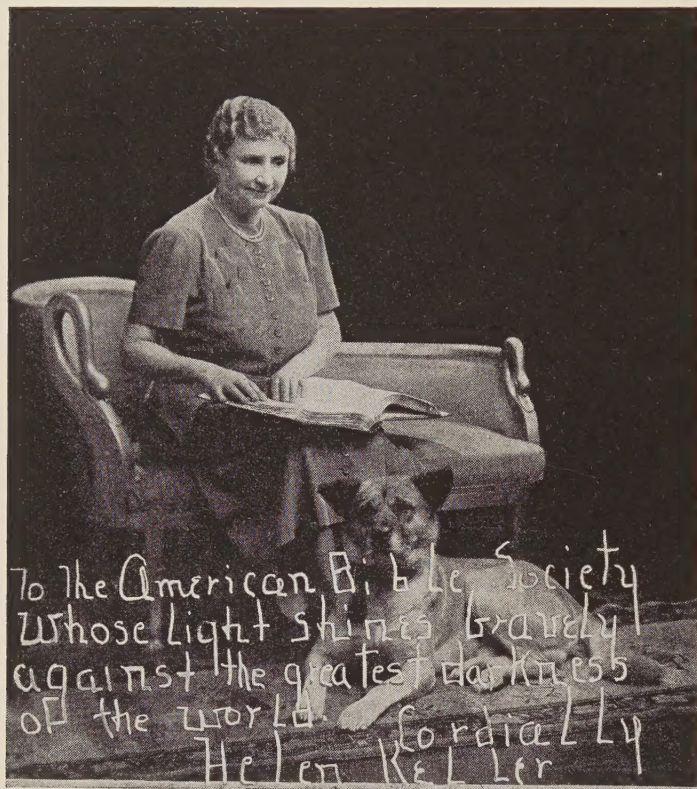
Thus the Society continues to carry out its great purpose of supplying the Scriptures to everyone in the tongue or form in which he can read for himself, "and the eyes of the blind shall see out of obscurity, and out of darkness" (Isaiah 29: 18).

A sister and her brothers, all blind, reading their Braille volume supplied by the Society



The Bible Has a Message for All Times

By HELEN KELLER



THE lightness with which people often utter the word Bible and dismiss it as a book for sick souls always amazes me. It seems to me it is the most-read volume on earth because it sanctions happiness—heaven's rainbow—in a vale of tears, and enables the spirit to stand erect under circumstances that would otherwise enslave it. These days, when the very life of the race is running to blood, hate, and chains, the Bible lets into our clogged souls hope and cheer, which we must have as imperatively as the war-drenched fields must have air and sunshine to recreate them.

We who know the Bible hang over its pages with gratitude and liberation. It imparts an illuminating joyousness we now seldom find except in God's other word—Nature. It is a happiness iridescent with wisdom. Even where vast shadows of sin and calamity darken, its smiling earnestness fortifies our faith.

To the truly happy the Bible is never untimely or outworn. It belongs to their inner selves as fundamentally as health does to the body. The Bible read

at all times means "the wide openness of one's whole life to God; and life with him is endlessly varied, splendid, unpredictable in its adventures.

Unless we form the habit of going to the Bible in bright moments as well as in trouble, we can not fully respond to its consolations, because we lack equilibrium between light and darkness. Joy is as necessary to bring out the fragrance and vivid colors of the Bible garden, as sorrow is to soften insensibility that blinds vision and defeats good will.

It is significant that joy and gladness accompany all the blessings declared throughout the Psalms and the Prophets, and that the law of happiness is part of all Jesus' Beatitudes. This code of living wrought into our lives with song and beauty is the only lasting citadel in the midst of dissolving systems and traditions. It is the only force which will finally abolish the cynicism and fear that warp and rend society.

The Bible is essentially a book of manhood, buoyancy, heroism, and the joy that is inseparable from the boundless resources these are forever discovering within and without. For the handicapped and the normal, every standard raised by the Bible increases courage; and every beatitude with which it

girds them, is victory over the utmost evil imaginable. How quickly the Beatitudes ease our steps over difficulties! Without material hindrances, the Bible empowers us to embrace the visions that crowd around us like sunbeams; or to launch the argosies of endeavor that shall bear us over uncharted seas of living to new continents of spiritual achievement.

"Suffering here,—glory hereafter," is the thought furthest from the Bible's life-renewing teachings. Its own message is "*Ye are now come to the city of the living God.*" It does not prepare us for heaven; it does not command us to wait for immortality. It tells us to take *earth* and make it *heaven* by *doing* and *giving*, because it is a joy to do and to give. The strongholds it endows us with in heaven, are emotions and ideas primal like spring, unmeasured as the universe. If we hold fast to these beatitudes, war, yea, and oppression multiplied many times, can not stem our deep will to refashion the world in sanity and peace.

Making Bibles by the Millions

By GILBERT DARLINGTON

UNTIL 1782 all of the English Bibles that came to the United States were brought by ship. The Continental Congress, because of dearth of English Bibles, in 1777 voted to import 20,000

when type and sometimes paper had to be imported, while the demand for Scriptures constantly grew. In 1824, 34,000 Bibles and 37,250 English Testaments were printed in the Society's building, and



From the beginning, the American Bible Society conceived of its task in part as the manufacturing of the volumes of Scripture it distributed. The story is an epic in the field of publication. The Society's Treasurer here sketches briefly some of the achievements in the century and a quarter both in the homeland and at various points abroad

This young lady is expert in one of the many operations in the bindery of the great printing plant where most of the Society's Bibles are manufactured in this country

from Scotland or Holland, if they could be brought through the blockade caused by the Revolutionary War. Congress also secured estimates from five different printers for printing an edition of the English Bible. Sample pages for printing the Bible are found in the minutes of the Continental Congress. Thus the American Bible Society took over, in 1816, work that would have been under the supervision of the Congress during the Revolutionary War, had the Administration been able to import the paper and secure the type for the work.

At first, in 1816, the Society wished to print the Bible in English only, and ordered three sets of stereotypes for small Bibles, and three of larger size. These Bible plates were to be loaned to the auxiliary Bible societies in Kentucky and other parts of the country that could not easily be reached by transportation. When the Society obtained its own building in Nassau Street in 1823, manufacturing of both Bibles and Testaments was carried on in the Bible House building; and soon the need for extra space led to the leasing of adjoining buildings in Nassau Street. This we may call the first period,

also 5,625 Spanish Testaments; 350 German Testaments were purchased, and a few Bibles and Testaments were imported from the British and Foreign Bible Society; 2,000 English Bibles were printed by the Kentucky Bible Society from the Society's plates. In 1828, demand for the Scriptures was so great, that the Board of Managers surrendered their board room for the use of the bindery, and had to take measures to purchase additional ground on the opposite side of the street. By 1852 the Society was printing 700,000 to 800,000 Bibles and Testaments each year.

The second phase began in the new Bible House at Astor Place in 1853. This building, which was erected for the Society's use, covered a whole block, so that the fire hazard of neighboring buildings was reduced. The paper was seasoned on the sixth floor, and flowed down through the pressroom on the fifth floor to the sewing, binding, and casing-in rooms on the fourth and third floors, and finally to the depository and shipping department on the ground floor and basement. At first, many offices were rented in the building, because it was thought that,



Working in the bindery at the Bible House in Manila

when more space was needed, these offices could then be used for manufacturing, and would allow for many years' future growth. The use of power machinery, however, as it increased in size and weight, made it necessary to move the pressroom from the fifth to the second floor. In the basement the Society generated its own steam power, and, afterwards, its own current when the machines were powered by electricity. In the Astor Place building 76,082,448 copies of the Scriptures were printed and bound in 69 languages from 1853 to 1922. Among these were the Testaments for the Army and Navy during the Civil War, when the Society's issues were 1,250,000 Testaments a year; and also during the World War, when they were over two million Testaments a year; but not all of these were produced in the Bible House. Always in war-time the Society finds an unusual demand for New Testaments.

The third phase: Just as steam presses and binding machines superseded those worked by hand, so electricity eventually succeeded steam. Presses and manufacturing machines became larger and heavier, and the output became greater for the space occupied. The Astor Place building, which in 1853 was the last word in streamlined book manufacturing, became, because of its wooden floors and high insurance rates, less and less suitable to economical modern production. The Society, therefore, decided in 1922 to discontinue manufacturing in the Bible House, and to manufacture through outside firms

in the United States—just as it had been doing in foreign countries throughout the world for many years. The Society still owns its own plates, and maintains its high standards of proofreading and quality of output; but it now has available the manufacturing equipment of all the greatest printing and binding plants in the United States.

Just as in 1816 it seemed better to manufacture Scriptures in Lexington, Kentucky, rather than to ship them from New York, so also in the foreign field it has been considered best to produce Chinese Scriptures in Shanghai, Hankow, Chengtu, and other cities; Japanese Scriptures in Tokyo; Siamese Scriptures in Bangkok; and Arabic, Armenian, and other Scriptures for the Near East in Beirut, Cairo, and Istanbul. Many European-language Scriptures are produced in Europe by local Bible Societies or others; and the Society is accustomed to purchase these either directly or through the British and Foreign Bible Society, for use in our American hemisphere or wherever else they are needed. At times, it has been necessary for the Society itself to print and bind on the foreign field; as in-Manila after the Japanese earthquake had destroyed the plant which formerly produced Scriptures in several languages for the Philippines; or Japanese Gospels which were printed in the United States by offset and quickly sent to the sufferers from the Japanese earthquake. Wherever on the foreign field the cheapest and best Scriptures can be produced, the Society stands ready to take advantage of whatever facilities there are, to maintain a full and adequate supply of the Word of God priced, not at cost, but at whatever amount the native populations can pay, so that each man may have some part of the gospel in his own tongue.

In the sixty years from 1880 to 1939 inclusive, the Foreign Agencies manufactured a total of 121,772,381 volumes, divided as follows: 1,872,784 Bibles, 6,180,081 Testaments, and 113,719,516 portions.

Millions of Gospel Portions are printed every year in China. The compositor must handle hundreds of type faces in the Chinese language

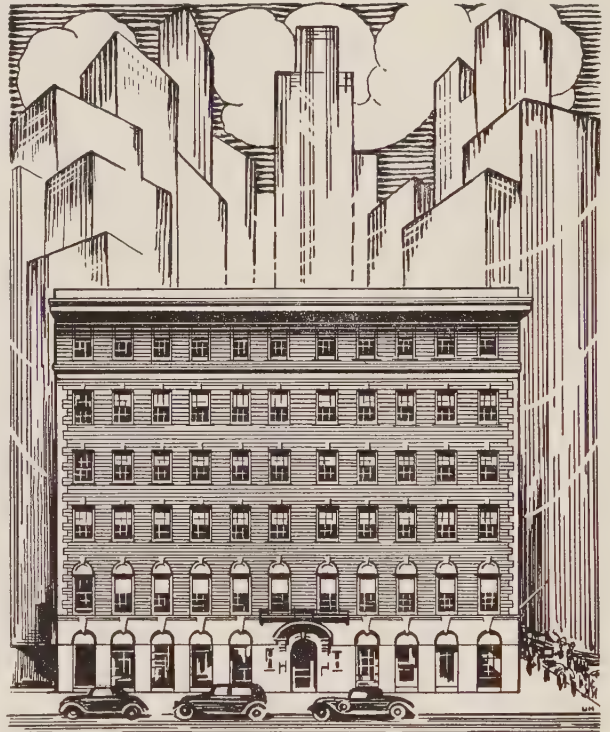




A view of Ann and Nassau Streets in 1830. The Bible House is the middle of the three larger buildings and was occupied from 1820 till 1853. From 1816 to 1829 the Society's quarters, across Nassau Street from the buildings pictured here, were continually being remodeled and enlarged

New York Bible Houses through the Years

WITH the concurrent growth of New York City and the rapid expansion of the Society's program, there has been through the years a gradual movement of the Society's headquarters "uptown." When the move was made from Nassau Street to Astor Place in 1853, it seemed like an invasion of the suburbs. The new Bible House, three miles above Astor Place, is not far from the very center of the city, north and south.



The New Bible House was purchased in 1935 and first occupied on July 20, 1936. On the first floor is the Bible counter and exhibits. On the second floor is the Board Room and the Society's historical collection of printed scriptures containing over 9,000 volumes in 837 different languages



A copy of a woodcut appearing in a New York paper in January 1853, showing the Astor Place Bible House as it appeared when it was new. Completed in 1853, it was the only building in the city occupying an entire block and was regarded as one of the "show places" of the town. It was used as the Society's headquarters for eighty-three years, during sixty-nine of which it also housed the Society's manufacturing departments. A small part of it is still used for warehousing and shipping

Go ye into all the world and



The Lord gave the word: great was

Vienna

Sofia

Istanbul

Saloniki

Beirut

Cairo

Juan

Rio de Janeiro

Montevideo

Buenos Aires

THE AMERICAN BIBLE SOCIETY
instituted in 1816
promotes the wider distribution
of the Holy Scriptures
without note or comment
and without purpose of
profit

BUKEY

company of those that published it •

305,000,000

Every process in the Society's operations is directed toward the ultimate placing of the Book persuasively in the hands of the man who needs it. Here, in bold historical strokes, is a sketch of the Society's epic of distribution

By **ERIC M. NORTH**

IT is sometimes said in the Society, that the place where its real work is done is where the man without the Bible is met by the man with the Bible. What multiplied millions of such contacts have been made by the Society's service in one hundred and twenty-five years! To be sure, many, many books are bought for Sunday schools and churches and by people who already have or know the Bible. But the greatest proportion of the Society's distribution has gone into the hands of those to whom the Bible was a new book or a much-forgotten book. Here are the figures for the years: Bibles, 32,017,326; Testaments, Gospels, and other portions, 273,581,891. Let us not underestimate the power and the effect of the message these have brought!

The first attention of the Society was directed to our own rapidly growing country. In addition to the work of colporteurs and several hundred local Bible societies, there were four periods of general supply—beginning in 1829, 1856, 1866, and 1882—in which the effort was made to place the Scriptures in every destitute home in the United States. In the last of these over eight million volumes of the Scriptures were issued in eight years. These processes were followed by the use of field superintendents supervising colporteurs and stimulating local

"Dakū di' Uyūyū ambuya!" means in the Otetela tongue (Belgian Congo) "The Testaments have come!" Two native preachers here examine them with great interest on their arrival in August 1938



societies. Adaptation was necessary from time to time. The essential features of the present system of District work were begun in 1901, and modified further in 1936. Some indication of the distribution is afforded by the facts that of three popular Bibles there were produced respectively more than



The "woman at the well" reenacted by the Bible Society's colporteur in Thailand

1,843,000, 2,799,000, and 3,728,000 in the course of the years. These and other Scriptures have penetrated into homes of every degree in every corner of the country. They have gone into hospitals, orphanages, Army camps, C.C.C. camps, ships on the high seas—wherever humanity is found.

The work abroad first arose in 1820, with shipments of Scriptures to cooperating merchants in Latin America. Contributions of money on Scriptures went to India in 1822, to the Near East in 1827, to China in 1833, to Europe in 1831, for Japan and Thailand in 1837, to Africa in 1848, and Micronesia in 1862. The importance early placed upon the foreign work appears in the founding of the Foreign Agencies for more permanent activities: the Levant (now the Bible Lands Agencies), 1836; lower South America, 1864; China, 1876; Japan, 1876; Brazil, 1876; Mexico, 1878; West Indies, 1882; Thailand, 1890; Caribbean, 1892; Philippines, 1899; Upper Andes, 1919. Other areas have been reached

through cooperation with missions and other Christian organizations. In these areas the predominant method has been that of colportage. Here, high tribute must be paid to the sacrificial and often perilous labors of those who, in these four generations, have worked in crowded cities or sought out remote villages in steamy jungles and beyond the ranges. Their wit and grace have turned aside many a hostile gesture; but there are not a few who have felt the blows and curses of prejudice and bigotry.

Owing to different processes of keeping records in the earlier days, it is not possible to state accurately how much of the total distribution has been in the United States, and how much abroad. In the English language, however, the total distribution has been 134,694,329 volumes, of which 24,369,783 have been whole Bibles. In foreign languages the distribution in the United States and abroad in

some 254 languages has totaled 170,904,888 volumes, of which 7,647,543 have been whole Bibles. The combined distribution at home and abroad is 305,599,217 volumes, including 32,017,326 whole Bibles.

These are large figures to encompass with one's imagination. They are vastly larger as one reflects on the movements of mind and heart they have produced; of the good deeds they have inspired; of the souls they have helped to save. For all this we thank God. Here, indeed, is his Word redeeming mankind. Yet, large as these figures are, let us remember that they are quite small—even when the figures of the European societies are added to them—when compared with the two or three or more billion people who have dwelt on the earth in this century and a quarter. The Society's work has indeed "just begun!"

Which Sovereignty?

By ROBERT E. SPEER



Dr. Speer

WHICH sovereignty? This is the issue before the world today. Which sovereignty? The sovereignty of God or the sovereignty of the State; of the Word of God or of the word of man? The answer of the totalitarian states is unhesitating. Italy, Russia, Germany, and Japan have declared their choice. "I affirm my formula,"

Adolf Hitler: "All in the state, nothing outside the state. Nothing against the state." The Soviet constitution provides freedom for antireligious propaganda, but forbids all propagation of the principle of the sovereignty of God. Hitler explicitly declares war on the Christian ideal. He declares in *Mein Kampf*, that, since Christianity came, the world has been dominated by its spiritual terror, and that this terror must be broken. And Japan deliberately sets the Sun god above the God who is God.

This is the issue: the Word of God against the word of man. The freedom of the world, of the human spirit, of the Spirit of God himself, to mould the life of man in liberty, is suspended on this issue. How shall it be determined?

By pouring out the Word of God in the Bible upon the nations. By putting it in the hand and

heart of every man. The dictators may say what they will; but the Word of God is not bound,—and cannot be bound. Copies of the Book may be destroyed. Its circulation may be barred; but the Word can not be suppressed. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The issue has been drawn clearly by those who will have no Divine Sovereignty supreme over their desires, to sift and judge and control them. There is no escape from the issue. Let it be met as clearly as it is made: The Word of God against the word of man;—the rule of the Living God over all his creation;—the mighty Right of God above the unrighteous Might of man.

Turn loose the Bible, which is the record of God's sovereign rule in history, and the message of his justice and love, and the charter of liberty for all mankind; and let it meet the demonic falsehoods which today are cursing the world and destroying humanity. Teach every man to read it, and give a copy of it to every man.

Bible Houses around the World



PEIPING (below):

One of the most striking buildings on Hatamen Street in Peiping is the Bible House. In this ancient capital, normally a great educational center and one of the distinctive cities of the world, the Bible House holds its own. When days of peace come, it will be, as in the past, one of the great centers of Scripture circulation. Behind it is a residence for the Secretary in charge. Opened in 1928. The gift of the Maryland Bible Society.



TOKYO (below):

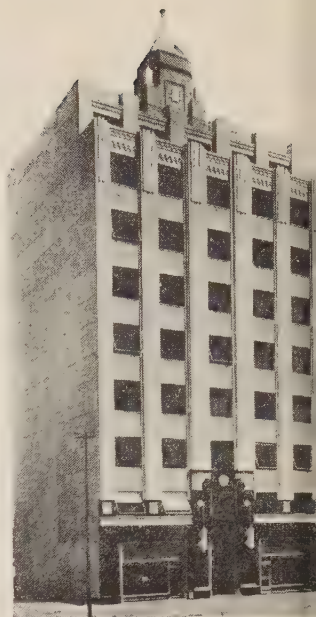
Distinguished in design, centrally located in the great city, its tower and name visible from many directions, the Seisho Kan (Bible House) stands as a witness to the place of the Bible in mankind's life. It is being transferred to the Japan Bible Society, which will use the income of the rented portion to sustain the work. Opened in 1933. Erected from the Sage Fund.

BANGKOK (right):

Year by year against considerable odds the circulation of Scriptures from the Bible House increases, but not yet fast enough to keep up with the advance of newly awakening Thailand. The Bible House contains office, storerooms, a meeting room, and Secretary's residential quarters. Rented, from 1932 till 1939; purchased, from the Sage Fund, in 1939.

CRISTOBAL (left):

Set at a great world cross-road at the Atlantic end of the Panama Canal, this Bible House serves the Canal Zone and the five Central American countries in the north, and Colombia, Venezuela, and the Dutch West Indies to the south. It is also a guest house to some 150 to 200 transient missionary folk every year. Opened in 1916 in Cristobal. The gift of the Maryland Bible Society.



RIO DE JANEIRO (right):

In the capital of the largest and most rapidly growing country in the Southern Hemisphere this handsome, steel and concrete Bible House may yet become one of the half dozen of greatest centers in the world for distribution of the Bible. Opened in 1933. Erected from the Sage Fund.



MANILA (above):

As the Philippine nation advances in nationhood, the Bible must be its foundation. Steadily from the doors of this Bible House runs a stream of Scriptures—Bibles in eight native languages, Testaments and Gospels in half a dozen more—a stream that ought to be doubled and tripled to meet the national need. Opened in 1919.





Your Church and the American Bible Society

THERE is doubtless a pulpit Bible in your church. There may be Bibles in its pews. You have a Bible in your home. Each member of your family may have a Bible or a Testament.

But there are millions of people, thousands of churches, which have no Bibles.

Whose responsibility is it to distribute the Bible, and to continue to distribute it until every man shall have his Bible in his own tongue, and at a price he can afford to pay? This responsibility rests upon the Christian church members of the world. And in these days, when war threatens to overflow so many borders, this responsibility lies chiefly with American Christian church members.

For one hundred and twenty-five years the American Bible Society has been the agency of the American churches discharging this responsibility. For one hundred and twenty-five years the Society has been supported by the churches of the United States. The total gift over that long period looks large—\$6,066,752. Indeed, that is a large sum,—but not so large when one considers that the yearly average is but \$48,534. The following table is of interest:

		Yearly Average
1816-1865	\$ 373,784	\$ 7,486
1866-1900	588,370	16,811
1901-1910	492,557	49,256
1911-1919	920,756	102,306
1920-1929	2,408,950	240,950
1930-1939	1,161,624	116,162
1940-	120,711	
	\$6,066,752	

The final accounting for the year 1940 is now prepared for release. The figures follow. They look confusing. We ask you to do but one thing. Instead of making comparisons with your church and those which give less, compare your church's giving—as a denomination—with what it ought to be. For example, an increase of as little as a dollar annually per church from those denominations now giving less would provide over \$75,000 for bringing the Scriptures to those who are unable to have them.

Read your church into these figures.

Discuss this table with your pastor.

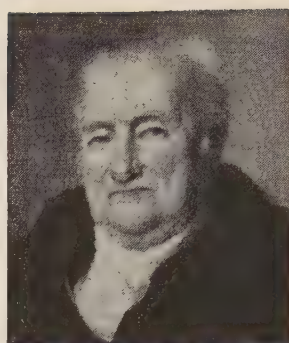
Make sure that your church is giving regularly, annually, and intelligently to the work of translating, publishing, and distributing the Scriptures.

Receipts from the Churches	Contributions 1940 *		
	Per 1,000 Members \$ 2.20	Per Church \$0.14	Total \$ 66
Advent Christian			
Adventists, 7th-Day	4.92	.31	748
Assemblies of God	2.54	.13	468
Baptist, Northern	2.44	.47	3,540
Baptist, 7th-Day	5.14	.51	36
Baptist, Southern	.20	.04	938
Brethren	13.35	2.20	374
Christian and Miss. Alliance	15.40	1.00	482
Church of God	.56	.03	45
Congregational and Christian	3.43	.56	3,469
Disciples of Christ	.94	.17	1,407
Evangelical	1.44	.15	319
Evangelical and Reformed	1.64	.37	1,085
Friends	.93	.10	66
Lutheran, American	1.84	.36	673
Lutheran, Augustana	8.61	1.81	2,180
Lutheran, Missouri	.80	.14	706
Lutheran, Norwegian	3.84	.49	1,320
Lutheran, United	3.10	.98	3,648
Mennonite	9.08	1.12	436
Methodist	6.83	1.07	46,485
Methodist Epis., African	2.65	.22	1,565
Methodist Epis. Zion, African	.86	.10	459
Methodist Epis., Colored	.31	.02	95
Methodist, Free	2.80	.10	129
Methodist Primitive	16.72	2.30	184
Moravian	10.24	2.00	297
Nazarene	4.96	.29	744
Presbyterian, U.S.	21.48	2.90	10,120
Presbyterian, U.S.A.	13.20	2.83	24,488
Presbyterian, Assoc. Reformed	8.30	1.38	166
Presbyterian, Covenanter	128.45	9.99	899
Presbyterian, Cumberland	3.16	.18	209
Presbyterian, United	16.05	3.30	2,841
Protestant Episcopal	.96	.18	1,358
Reformed, Christian	17.40	5.40	1,565
Reformed in America	22.97	5.00	3,607
United Brethren in Christ	1.86	.24	696
Miscellaneous			2,798
TOTAL			\$120,711

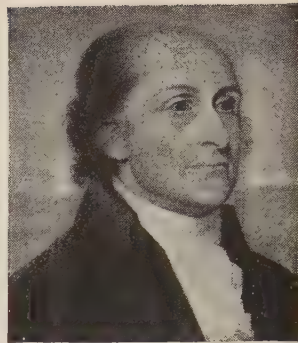
* These figures do not include \$9,067 contributed in 1940 by individual churches and denominational treasuries toward the \$150,000 Emergency Fund of the American Bible Society.

The Society's Presidents

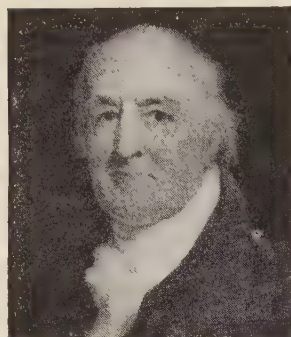
ELIAS BOUDINOT was not only the Society's first President, but its founder as the records amply reveal. John Jay was the nation's first chief justice. Richard Varick was the second mayor of the city of New York. Mr. John T. Manson is a retired but very active industrialist whose home is in New Haven, Connecticut.



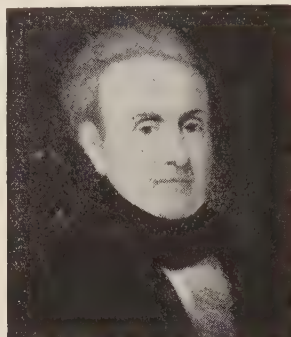
Elias Boudinot
1816-1821



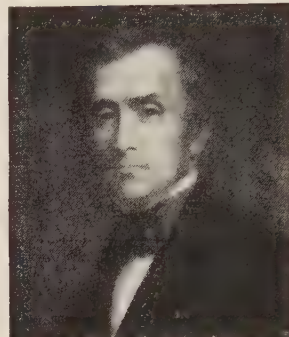
John Jay
1821-1828



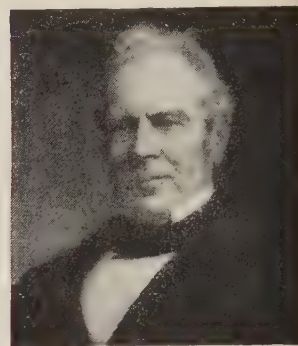
Richard Varick
1828-1831



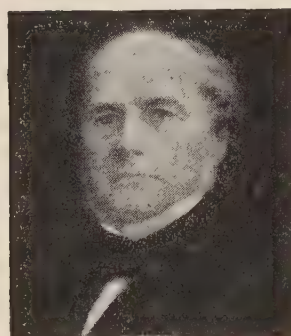
John Cotton Smith
1831-1845



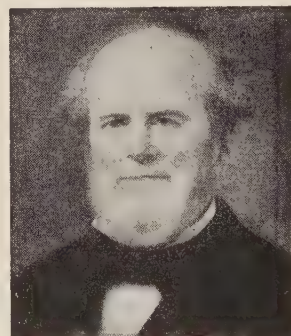
Theodore Frelinghuysen
1846-1862



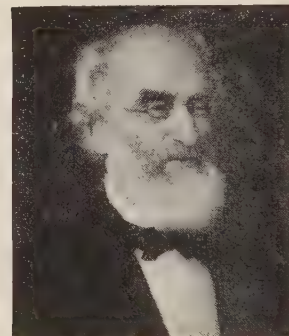
Luther Bradish
1862-1863



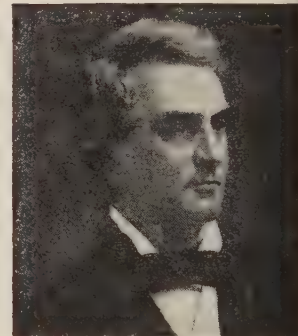
James Lenox
1864-1871



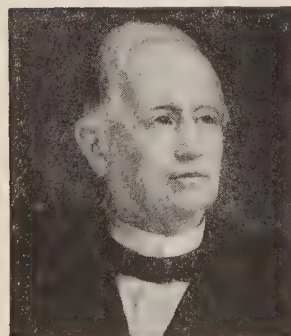
William H. Allen
1872-1880



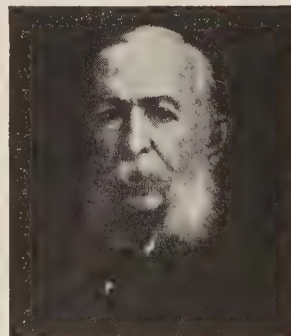
S. Wells Williams
1881-1884



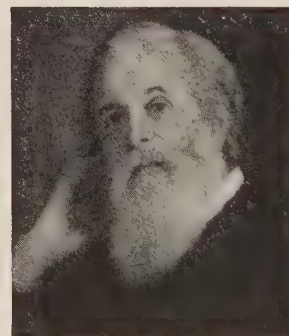
Frederick T. Frelinghuysen
1884-1885



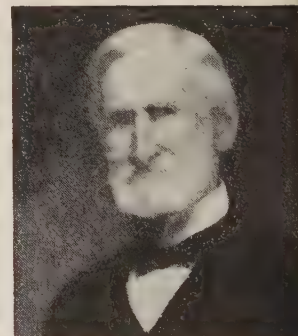
Enoch L. Fancher
1885-1900



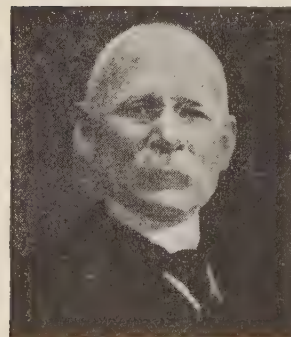
Daniel Coit Gilman
1903-1908



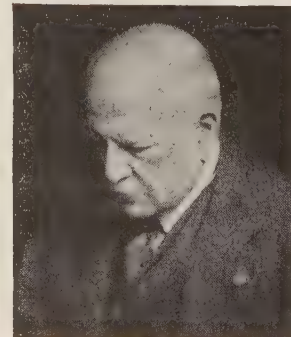
Theophilus A. Brouwer
1909-1911



James Wood
1911-1919



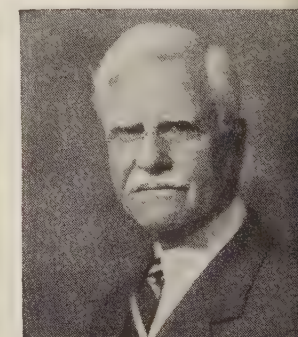
Churchill H. Cutting
1919-1924



E. Francis Hyde
1924-1930



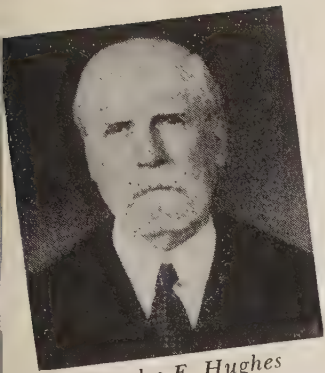
J. Frederick Talcott
1931-1934



John T. Manson
1934-

Some of the Society's Vice Presidents

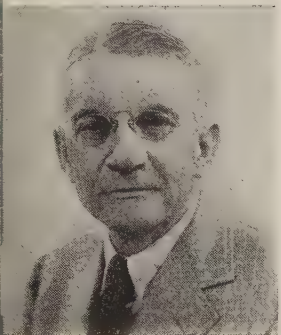
SPACE is not available to present here all of the thirty-four Vice Presidents. Among those not appearing here are Dr. Robert E. Speer whose picture accompanies his article on page 85, and Mrs. William I. Haven whose husband was the Society's General Secretary from 1898 to 1928.



Charles E. Hughes



Evangeline Booth



William Lyon Phelps



John R. Mott



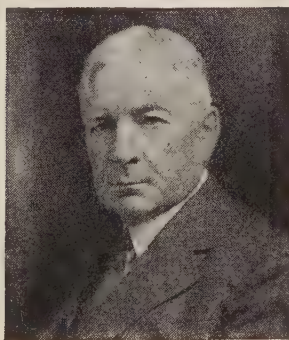
William Jay Schieffelin



J. L. Kraft



Frank H. Mann



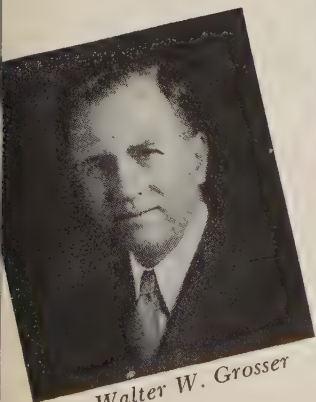
Frank O. Lowden



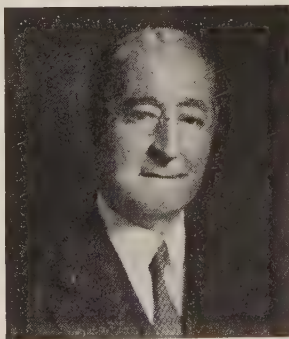
Carl E. Milliken



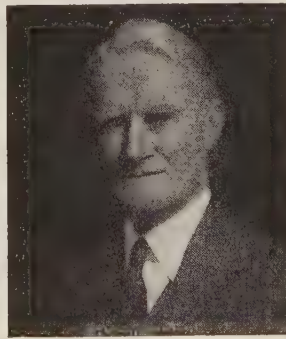
Henry S. Stearns



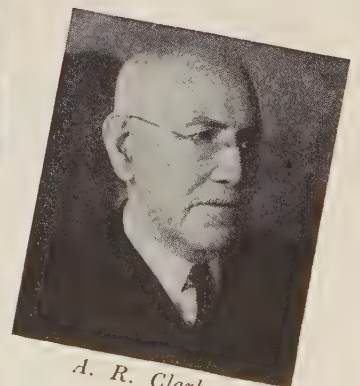
Walter W. Grosser



*Josiah H. Penniman
(deceased)*



Arthur S. Johnson



A. R. Clark

"For the Healing of the Nations"

A Review

By FREDERICK W. CROPP

I HAVE just read a remarkable booklet which is an adventure story with a meaning. Some stories are told for their own sake; this one is told for the sake of the world. It is the record of how a book became, in a single year and for person after person, a healing force. This book has become a rising power for total health, not for isolated cases here and there, but for many folk in many nations.

It bears a significant title,—“For the Healing of the Nations,”—echoing the theme for last Universal Bible Sunday. The writing was done by many hands in many lands. The manuscript is a digest of the narrative reports of American Bible Society Secretaries throughout the United States and the world. It reflects the magnificent response of consecrated and courageous people, who have made certain that the Book went forth with healing power during 1940—a year when symptoms of epidemic spiritual diseases were found everywhere.

For—says this thoughtful book—our world is sick. Humanity, ever exposed to sin's many manifestations, has in our day fallen wildly ill with fear. Fear and its manifestations of hate and falsehood and warfare have fastened like a foul plague on nation after nation, until every man, woman and child is in danger.

In the face of such a virulent epidemic, what can the righteous do? “For the Healing of the Nations” is the answer given by the Board of Managers, the staff, and the entire personnel of the American Bible Society. Remembering the word of the Psalmist, “He sent his word, and healed them, and delivered them from their destructions,” the American Bible Society bestirred itself anew to wrestle with the world-wide urgency of greatly increased distribution of the Holy Scriptures, that more multitudes might learn therefrom that “perfect love casteth out fear,” and see Him who revealed perfect love.

Although the Society has distributed

approximately 305,534,600 Bibles, Testaments, and Portions since its founding in 1816, in the words of President Manson “We have only made a start.”

The Emergency Fund

In 1940, besides the regular work of ministering to the increasing Scripture needs in its own fields, the Society was brought face to face with the need in unusual places: in refugee centers, hospitals, prison camps, among missionaries cut off by war from their usual sources of supply. Remembering the last great mobilization period in America, the Society began to increase its service to chaplains of both Army and Navy and their air arms.



This picture, taken at the Presidio in San Francisco, suggests a scene that is being duplicated all over the nation as chaplains at the Army posts, air fields, Navy yards, and training camps, supply their men with Bibles and Testaments furnished by the American Bible Society

For this special healing ministry, an appeal for an emergency fund of \$150,000 was begun, sponsored by a notable list of national leaders headed by Dr. Robert E. Speer. By the year's end, \$41,000 had been secured. A summary of the special work done in-

dicates that, although only a beginning has been made, much had already been done in 1940. You will wish to read this for yourselves in the Managers' Report.

Meeting the Ever-present Needs in America

The Secretaries of the various Districts and Divisions in the homeland were mobilized for effective service in 1940. *Record* readers have followed the changes of personnel during the year. A reference to the back pages of the January and December issues of the *Record* for 1940 will show these changes. A Secretaries' conference was held in September, where—like the famed “hospitalers” of old—these talented Christian leaders studied together, and then went forth “to heal these hearts of pain.” The Report is filled with instance after instance where effective service has been rendered under circumstances often unusual, always interesting, and invariably redemptive.

What reader can ever forget the story of how, among the Negro population of Atlanta, a survey was made to determine the Scripture needs of the people? From house to house went earnest young people securing the information necessary, and leaving at each home a Gospel. Later, the information was recorded and the Bibleless homes supplied with Scriptures. A great mass meeting was held in which the civic and religious leaders of Atlanta joined. They recognized that, so far as the Bible needs of the Negro population of Atlanta are concerned, these needs are now known and a preliminary answer has been made by the Society and our friends in Atlanta. This is only one of many evidences that the healing of the nation has begun in this nation.

Thus at home,—among sharecroppers, crowded city dwellers, rural homesteaders, migrants, foreign-speaking people, the heroic blind prisoners, convalescents, young peo-

le and old,—the Book went forth with radiant, healing power.

beyond the Rio Grande

Among our sister republics to the south, through Mexico, Central and South Americas, the Word touched the lives of yearning thousands. Only lack of sufficient funds prevented wider distribution. This Report contains in significant highlight the record of "a modern Paul," "a modern John," and an encouraging panorama of constant growth. In Brazil, for example, since the work there was organized in 1876 until the end of 1934,—fifty-eight years—a total of 2,863,869 volumes of Scripture were distributed in the land. Since 1935 to the end of 1949,—a period of six years,—over 226,500 volumes have been put into Brazilian hands—a quickened pace that grows faster with the years; an opportunity as well that Bible lovers in America will not overlook. The year 1940 showed a circulation of 50,000 copies more than in any previous year.

in the East

In Bible lands in the Near East, despite war conditions, the interning of one member of the staff, the Secretary's long voyage to the field by way of the Pacific, encouraging signs of effective work in publication and distribution are recorded. A new "pocket" Bulgarian Bible was printed in Sofia;—a new revised Turkish Bible as being made in Istanbul. More Bibles were sold in Egypt and Palestine than in any year since 1937.

In the Far East, the turmoil of the wars, declared and undeclared, challenged the ingenuity of the Society's workers. In the Philippines the largest circulation of whole Bibles in the history of the Agency was effected. In Thailand (Siam) a new compact edition of the old cumbersome Bible was completed, and as one of the results the circulation leaped far ahead. In China, torn by war and hunger and disease, the healing influence of the Scriptures became more widespread than ever. Though the Bible House in Chungking was destroyed by bombing, and although war conditions often held back shipments of Bibles and portions, the distribution went forward with such evident encouragement, and response to such a demand, that it is not too much to

expect, when the wars are over, that China will become a Bible-conscious nation.

In Japan, circulation rose above that of the preceding year. The consolidation of the work of the British, Scottish, and our own Society into one organization, already begun in the appointment of one Secretary and the centering of the offices in the Tokyo



A Gospel bindery in Japan

Bible House, was forecast for the end of the year. The Japan Bible Society prepared to take larger responsibilities, as the united work was to be under its auspices and direction. The changing missionary conditions in Japan have accelerated the process. The most marked measure was the preparation by the American Bible Society to transfer to the Japan Bible Society the ownership of the Tokyo Bible House and its supervision. The income of the building will aid substantially that Society in sustaining the work.

Translation and Revision

For peoples who have not the Word, and must have it for their healing, 1940 was a hopeful year. After one hundred and twenty-five years of service to unlettered tribes, the Society moved forward again in this year. The first thousand copies of the Bulu Bible came from the presses in England, and are now in West Africa; New Testaments for the Quechua Indians of the Andes, and Scriptures also for the Quiché, Kekchi, and Del Norte Indians of Guatamala. Various Gospels were being translated in the languages of the more remote peoples of the Philippines,—as Joloano and Samal Moro, Subano and Manobo. The translation of the Gospels and Acts for the Aymará Indians of Bolivia was in the printer's hands at the close of the year. The Luba-Lulua Bible, also being printed in England, has been delayed by bombing which de-

stroyed the paper supply. But the work goes on;—and the end of 1940 found the record number of 1,051 languages in which some portion of the Scriptures had been translated.

Publication

The tide of publication in the homeland continued to answer the call for Scriptures for special needs. In May 250,000 New Testaments were ordered for the distribution which is being made among the Army, the Navy and the Air Corps; Gospels for the Dutch East Indies, for German and English prisoners of war, for the French refugees and soldiers. In Brazil, a small Portuguese New Testament and Psalms was published. For Hawaii a new edition of both Bibles and Testaments came from the press. For the National Christian Mission a special packet was prepared, containing a new edition of the Book of Acts in the two-cent portion series. A wide-margin New Testament in loose-leaf form for college and seminary Bible Classes was distributed widely. Great primer portions for convalescents were prepared.

The Response

Thus the work of the Society goes forward with increasing momentum. "For the Healing of the Nations" presents a review of what was done in 1940. In addition, there is told how individuals and churches supported the Society; a review of the financial structure is given, and the budget is itemized.

All of this makes interesting reading. This cursory review cannot but suggest the material which is here for the enthusiastic Bible-loving Christian, the program chairman of a missionary society, a minister seeking illustrative sermon material. But, chiefly, this Report of the Board of Managers of the American Bible Society contains the encouraging assurance that, in a world sick with sinful fear and hatred, there still goes forth, in the name of the Great Physician, this good medicine of the gospel "for the healing of the nations."

"For the Healing of the Nations," the Annual Report of the Board of Managers, may be secured by writing to the Editors, and enclosing 10 cents to cover the cost of handling.

Telling the Story of the Bible Society

By FRANCIS C. STIFLER

THE word "publicity" was probably not used in 1816, but there was from the very first a sense of responsibility among the Managers of the American Bible Society to keep their supporters informed of the progress of the work, and to provide printed material which might develop an interest in their noble enterprise on the part of the general public.

Thus in August of the Society's second year was published the first issue of its first periodical. It was entitled "Quarterly Extracts"; later "Monthly Extracts," and still later, "Extracts from Correspondence, etc."—not very attractive titles we should think today.

This publication, which appeared regularly for more than twenty-five years, stated in its first issue, that "The increasing resources of this Institution, and the comparative importance of its operations, are already exciting an interest which it is essential to keep alive and to cherish." In 1843, the periodical assumed the title which it and its successors have retained ever since—*The Bible Society Record*. Six years later, with the rapidly expanding development of the work, the *Record* appeared in the form of the large-size news sheet. It was not until shortly after the occupancy of the Astor Place Bible House, in 1856, that the *Bible Society Record* assumed the form of a small-page magazine.

The first issue of the *Record* to appear with pictures was in January 1900. Gradually, the paper kept pace with the improvements appearing in the magazine world, including colored covers, special commemorative issues, and the like. One of the unique issues was that of December 1935, which celebrated the completion of a century of service to the blind. The cover of this issue carried the quotation "Thy word is a lamp" in four of the different systems of embossed printing.

Since January 1937 the *Record* has been issued in the present size and general format, and has been rapidly increasing in circulation. But the Society's regular periodical is essentially what it was at the first: extracts from the correspondence and the records of the ongoing work of the Society around the world. The sixteen pages of the normal issue are all too few to carry the stories of faith and heroism that continually mark the lives of those who look to the Society to aid them in their translation tasks; those who struggle with the problems of publication; and especially that great company who, on foot and donkeyback, by boat and auto and oc-

asionally by plane, carry God's Word persuasively to the ends of the earth.

Meanwhile, if the word publicity was unknown in 1816, it has become one of the great words of twentieth-century America. The designers of the Nassau Street Bible House had little thought of interesting the passer-by in the work that was going on within the building. Even in 1853, when the great Astor Place building was opened, display windows were of minor concern. Today, the large window on the north end of the new Bible House and the eight smaller ones on the Park Avenue front are used to tell as effectively as possible to the passer-by what each month is reported more fully in the *Bible Society Record*. In the five years of the occupancy of the new Bible House no less than six stories of the Society's work have appeared in popular magazines with huge circulations, as the result of impressions made on newspapermen and professional story writers who happened to see the windows or visit the building.

Universal Bible Sunday, which the Society has been actively promoting since 1919, has in recent years been moving out into popular recognition not only among church people, but in the mind of the general public, and calling the attention of the American people to their responsibility to maintain the circulation and use of the Bible in the nation and in the world.

The Society has been on the air in one form or another since 1923. Universal Bible Sunday promotion now includes network programs presenting the voices of noted Christian laymen and church leaders; and twice each year hundreds of local stations throughout the country tell the story of the Society's work—all of this time being donated by both the chains and the local stations. Since 1938 one of the officers of the Society has been among the regular speakers for part of the year in the National Broadcasting Company's nation-wide program of daily religious messages.

It is inevitable that this rapidly developing publicity program will someday come to include motion pictures with sound accompaniment and other modern devices. As the times require, the publicity program of the American Bible Society will expand; but, as from the first, so we are sure it will always be that the "Extracts from Correspondence," now the *Bible Society Record*, will be the center and core of all that is ever undertaken to tell the story of the American Bible Society.



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York



VOL. 86 MAY 1941 No. 5

THE next issue of the *Bible Society Record* will appear about July 10. In former years there will be no issue in June or August. The September issue will appear late in August. The next two issues will carry stirring news from lands engulfed in war but eager to possess the Word of God.

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Read the Bible Seals

RECORD readers will be happy to learn that this year's Read the Bible seal campaign shows promise of surpassing by a considerable amount last year's total of \$36,700. Already over \$36,700 have come in with several substantial mailings still to be made. Through this device (although exact figures are not yet possible) at least \$5,000 has been turned over to the war emergency fund.

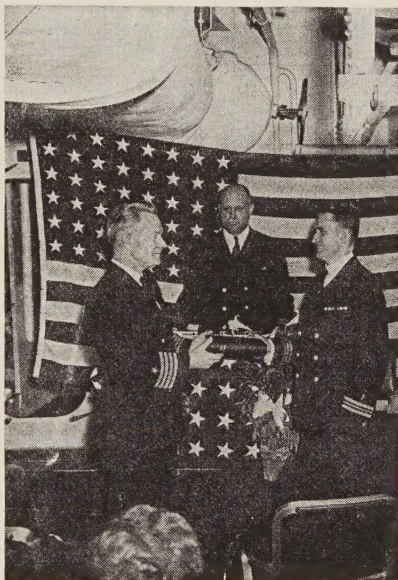
• •

JUST as this issue of the *Record* was being prepared came notice of the death of Josiah H. Penniman, LL.D., provost emeritus of the University of Pennsylvania and an honored Vice President of the American Bible Society. A memorial minute of the Board of Managers will appear in the next issue.

• •

ON Easter Sunday morning, April 13, 1941, Treasurer Darlington, following the time-honored custom of the Society, presented an English

Bible to the U.S.S. North Carolina, recently commissioned dreadnaught of the United States Navy. Just 120 years ago the Society supplied English



Treasurer Darlington (right) presents a pulpit Bible to Captain O. M. Hustvedt of the U.S.S. North Carolina on Easter Sunday, 1941

Bibles to all of the men in the United States Navy. Under the supervision of the Secretary of the Navy 3,500 copies were distributed at that time. As we go to press, Mr. Darlington is planning to make a similar presentation to the sister ship of the North Carolina, the U.S.S. Washington, to be commissioned at the Philadelphia Navy Yard on Sunday, May 18.

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Dr. Darby

For eighteen years he was executive secretary of the Washington Federa-

THE American Bible Society is happy to announce the appointment of Rev. W. L. Darby, D.D., as its representative in Washington, D. C.

Dr. Darby is a familiar figure in the Capital City.

tion of Churches, from which office he retired in December. This position climaxed a career as a pastor, home missions synodical superintendent, Y.M.C.A. war work secretary, and field representative for James Millikin University.

For several months Dr. Darby has served as the president of the Washington City Bible Society, an auxiliary of the American Bible Society. During his first few weeks with the Society he is surveying the institutional Scripture needs of the District of Columbia with a view to meeting them. The office of the Washington City Bible Society is in the same building as the Federation of Churches, 1749 N Street, N.W., Washington, D.C., where Dr. Darby will remain at home to his host of friends.

April Meeting of the Board

THE twelfth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-fifth year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, April 3, 1941, at 3:30 p.m., Mr. Arlando Marine in the chair.

Devotional exercises were conducted by Bishop Herbert Welch.

The minutes of the eleventh stated meeting of the year were approved.

Copies of the Managers' Report on the One Hundred and Twenty-fifth Year of the Society in page form were distributed, and the Report was accepted and approved.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

A report on the War Emergency Work of the Society was presented.

The new Thai Bible just produced in Bangkok and considerably reduced in size from the bulky former edition was presented.

Attention was called to the coming Annual Meeting of the Society on May 8, to be held in the Board of Estimate Room in the New York City Hall, the same room in which the first ratification meeting of the Society was held.

The meeting was adjourned.

Officers, Managers, and Agencies of the American Bible Society

President

JOHN T. MANSON

Vice Presidents

Charles E. Hughes, LL.D., D. C.
John R. Mott, LL.D., N. Y.
Christopher Matheson, Okla.
Carl E. Milliken, LL.D., Me.
William S. Pilling, Pa.
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Herman J. Schafer, Mo.
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R. L. Smith, Tex.
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Robert B. Scott, Ga.

J. L. Kraft, Ill.
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Frank H. Mann, N. Y.
A. R. Clark, Ill.
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Rev. Frederick W. Cropp, D.D.

Associate Secretary

Rome A. Betts, M.A.

Treasurer

Gilbert Darlington

Editorial and Recording Secretary

Rev. Francis Carr Stifter, D.D.

Assistant Secretary

Rev. James Oscar Boyd, Ph.D., D.D.

Managers

TERM—1937 TO 1941

Orrin R. Judd
Jeremiah R. Van Brunt
Ward Melville
Edward H. Hume, M.D.
Fred Herrigel, Jr.
C. E. Leavers
Harry Hodges
Helena M. Babbage
Frank C. Goodman

TERM—1938 TO 1942

Daniel Burke, LL.D.
Elisabeth B. Cutting
James M. Stuart
Howard Whittemore
Stetson Baker
John Binns
Howard C. Wick
W. H. Ochiltree

TERM—1939 TO 1943

George D. Beatty
Arlando Marine
Franklin S. Edmonds
James R. Joy, LL.D.
Silas F. Hallock, M.D.
Ray Clarke Tillinghast
S. Frederick Telleen
Arthur Y. Meeker
Mrs. Herrick B. Young

TERM—1940 TO 1944

Roscoe C. E. Brown, Litt.D.
George Woolsey, M.D.
William P. Stevenson, L.L.
Wm. Albert Harbison
James T. Van Steenberg
John B. Walker, M.D.
Samuel H. Libby

Rev. R. S. Inglis, D.D.
Prof. Oswald T. Allis, Ph.D., D.D.
Bishop F. J. McConnell, Ph.D., D.D.
Prof. J. Newton Davies, S.T.D.
Rev. Ernest Brennecke, Ph.D.

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Bishop Herbert Welch, D.D., LL.D.
Rev. John Gass, D.D.
Rev. Mark A. Dawber, D.D.
Pres. Frederick Lent, D.D., LL.D.

Prof. Burton S. Easton, Ph.D., D.D.
Prof. Edwin E. Calverley, Ph.D.
Rev. Herman N. Morse, D.D.
Rev. Edwin W. Smith, D.D.

In the United States—Districts and Depositories

District and Division Secretaries

Eastern—New York, North New Jersey
Rev. Frederick W. Cropp, D.D., Bible House, New York.
Atlantic—Pennsylvania, Delaware, South New Jersey
Rev. G. G. Dilworth, D.D., 701 Walnut St., Philadelphia, Pa.
National Capital—Maryland, District of Columbia
Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore, Md.
South Atlantic—Virginia, West Virginia, North Carolina
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond, Va.
Southern—Georgia, So. Carolina, Florida, Tenn., Alabama, Miss.
Rev. B. H. Smith, 85 Walton St., Atlanta, Ga.

Central—Ohio, Indiana, Michigan, Kentucky
Rev. G. B. Cameron, 519 Main St., Cincinnati, Ohio.
Northwestern—Illinois, Iowa, Missouri, Wis., Minn., N. Dak., S. Dak.
Rev. Robert T. Taylor, D.D., 35 E. Wacker Drive, Chicago, Ill.
Southwestern—Texas, Oklahoma, Arkansas, Louisiana
Rev. Frank W. Langham, 1914 Main St., Dallas, Tex.
Rocky Mountain—Col., Neb., Kan., Utah, Wyo., Mont., Ida., N. Mex., A.
Rev. Henry H. Ragatz, 1108—15th St., Denver, Colo.
Pacific—California, Washington, Ore., Nevada, Alaska, Hawaii
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco, O.

Divisions of the Haven Memorial Agency among the Colored People of the United States

Atlanta—Georgia, So. Carolina, Florida, Alabama, Mississippi, Tenn.
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.
Charlotte—No. Carolina, Virginia, W. Va., D. C., Maryland
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte, N. C.

Cleveland—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Ky.
Rev. V. C. Hodges, D.D., 2193 E. 89th St., Cleveland, Ohio.
Dallas—Texas, Louisiana, Arkansas, Oklahoma, Kansas
Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas, Texas.

Depositories—To Which Orders for Scriptures Should Be Sent

New York City—Bible House, Park Ave. and 57th St. . . . New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
Atlanta, Georgia—85 Walton St. No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker Drive Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
Dallas, Texas—1914 Main St. Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.
San Francisco, California—224 McAllister St. Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

Foreign Agencies

West Indies—Neptuno 629, Havana, Cuba.
Mexico—Sr. H. T. Marroquin, Apartado 1373, Mexico City.
Caribbean—Rev. Raymond R. Gregory, Bible House, Cristobal, Canal Zone.
Upper Andes—John Ritchie, Apartado 448, Girón Camaná 836, Lima, Peru.
La Plata—Rev. P. Penzotti, Calle Corrientes 728, Buenos Aires, Argentina.

Brazil—Rev. Charles W. Turner, Ph.D., Bible House, Avenida Erasmo Braga No. 12, Rio de Janeiro.
Bible Lands Agency, North—C. S. Bell, Box 747, Beirut, Syria.
Bible Lands Agency, South—Mr. H. Athanasian, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt.

Philippines—Rev. W. H. Fonger, Box 2, Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—Rev. Robert O. Frank, 703 Sathorn Rd., Bangkok.
China—Rev. Carleton Lacy, D.D., Bible House, 58 Hongkong Road, Shanghai.
Japan—Dr. Paul S. Mayer (acting), Bible House, No. 2 Shichome, Ginza, Tokyo.

State Bible Societies Cooperating with the American Bible Society

Maine—Rev. John G. Gaskill, 19 Pine St., Portland.
New Hampshire—Edward A. Dame, 24 Warren St., Concord.
Vermont—Rev. Hugh J. Williams, 121 So. Willard Street, Burlington.
Massachusetts—Rev. F. K. Singiser, D.D., 41 Bromfield St., Boston.

Connecticut—Rev. S. W. Raymond, 278 Farmington Ave., Hartford.
Rhode Island—Rev. Selden R. McCurdy, D.D., 144 Westminster Providence.
Maryland—Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore.

AS IT HAPPENED THROUGH THE YEARS

(Continued from inside front cover)

- 1866** In its first fifty years the Society had distributed 21,409,996 volumes.
- 1876** Agencies were established in China, Japan, and Brazil.
- 1889** The Astor Place Bible House was enlarged by the addition of a sixth floor, installation of elevators, and other improvements.
- 1891** At the end of its first seventy-five years the Society had distributed 55,531,908 volumes.
- 1899** The Philippines Agency was established.
- 1900** The Society had published the Scriptures in 79 languages, distributed them in 53 more—total 132.
- 1901** The Agency among the Colored People was established.
- 1913** The first of a series of agreements was made with the British and Foreign Bible Society designed to insure greater efficiency in Scripture distribution throughout the world.
- 1916** The Society celebrated its Centennial in New York and Washington. In one hundred years it had distributed 123,292,359 copies of the Scriptures.
- 1917-18** The Society supplied 4,541,455 volumes of Scriptures to the soldiers and sailors enlisted for the first World War.
- 1919** The Society created the Advisory Council, and promoted Universal Bible Sunday for the first time.
- 1923** The Society's one-cent Scripture portions first appeared.
- 1930** A pension fund for the Society's workers was established.
- 1931** The price of Scriptures for the blind was reduced to 25 cents a volume.
- 1935** The Society sponsored the commemoration of four hundred years of the printed English Bible.
- 1936** July 20, the officers and staff of about fifty began work in the new Bible House, Park Ave. and 57th Street.
- 1938** The Society celebrated the translation of some part of the Bible in 1,000 languages by the publication of "The Book of a Thousand Tongues."
- 1940** The Society undertook to raise \$150,000 above the budget for supplying Scriptures to war prisoners, refugees, and other sufferers of the second World War, to aid the European Bible Societies in their work curtailed by the hostilities, and to furnish enlisted men in our own Army, Navy, and Air Force with Scriptures.
- 1941** The Society had, in one hundred and twenty-five years, distributed 305,599,217 copies of the Scriptures in 254 languages and in more than forty countries, and, in the words of President John T. Manson, "had just begun."



The Holy Family by Rembrandt van Rijn—one of the cards to be reproduced in full color, slightly reduced. Appropriate Scripture on inside page

More News about the Christmas Greeting Cards

How to help the Bible Cause additionally without adding to your gift budget

TYPICAL RESPONSES FROM YOU

"I am much interested in your plan, as announced in the American Bible Society magazine, in regard to getting out some genuinely Christian Christmas cards. I think that a wide circle of Christian people are interested in making the joy of Christmas a real expression of living gratitude for the Birth of the Son of God, instead of the present good fellowship, jolly, be-merry misuse of the season."

"I am interested to know of your plan to publish Christmas greeting cards for 1941. The reproductions of old paintings, Bible woodcuts, and especially the illuminations from original Gutenberg and King James Bibles sound very attractive."

The first response to the announcement of Scriptural Christmas greeting cards was an encouraging one. So far requests for over 200 boxes have been received, and more keep coming every day.

It is now possible to give a few more particulars than could be done when the first notice was placed in the April *Record*.

Each box will contain 15 cards made up of 12 different designs (3 duplicates in each box).

The cards will measure $4\frac{1}{8} \times 5\frac{1}{8}$ inches, with some designs running vertically and others horizontally.

Full four-color printing will be used on good white paper, with envelopes to match.

Provisions will be made for allowing friends to

order individual cards in quantity, 1-49 cards at 10 cents per card, 50-99 cards at 9 cents per card, 100 cards and up 8 cents each.

In this first experimental year the Society will not add the complicating factor of having names imprinted on the cards. That may possibly be done in future years as experience indicates.

To churches or church groups desiring to secure Scriptures for local missionary projects or to provide their own church or Sunday school with Bibles, Testaments or portions the Society will allow a twenty-five percent credit in Scriptures for each one-dollar box of cards. Here is a splendid pre-Christmas activity for Bible or Sunday-school classes, or other church organizations.

As an added attraction, and because of successful experiments with the plan last year, the Society is publishing the Gospels of St. Matthew and St. Luke with special Christmas covers. These are available at the usual price of one cent each, and would make splendid enclosures with the more formal Christmas cards.

American Bible Society

Park Avenue and 57th Street, New York, N.Y.

Attention Mr. Betts

You may tentatively reserve for meboxes of the Society's Scriptural greeting cards at one dollar per box. I will remit at that rate when I receive notice the cards are ready. Alsocopies of St. Matthew,copies of St. Luke, with special Christmas cover, at one cent each.

Name.....

Address.....

City..... State.....